.closely attend to this characteristic of the self,—its consciousness,
It has other characteristics also. but they all depend on it. They all
.shine in its light. Consciousness is the very life of the self. It is
.consciousness itself. In this fundamental, characteristic of self-con-
.sciousness, there is a sort of distinction or difference—a differ-
ence, as it were, of the root and the branch, of the support and the supported. That the self knows itself, its self-consciousness is
•the fundamental fact, while its knowledge of the object, darkness,
.depends on its self-consciousness. The self cannot know darkness
without knowing itself. Not that the self knows itself first and the next moment knows darkness. The fact is that the self knows itself
.and darkness at once by the same undivided act of knowing. N cvcrthe-
less, self-consciousness is the essential condition and ground o[the
•consciousness of darkness. To be conscious of darkness, we must
be necessarily conscious of one's self. Darkness cannot be known without the knowledge of the self. It is not possible to know mere
•darkness. In the knowledge of darkness, the whole content of know-
ledge involved •is "I lowv darkness ". Darkness cannot be known without the knowing ' I '.

Let us carry the process thus described by Pandit
Tattwabhushan a step further. According" to Rishi Yajna-
valkva, *the self is the person of light consisting of knowledge,*
i.e., self-luminous and therefore lights the darkness too, as
stated above; For ' darkness) or the thought of darkness
that lingers in the mind when all othi:T objects have moved
.away from it and when all other lights have been put out,
substitute the *thought* of the Supreme Self, tile *thought* of
His overpowering, enveloping, pervasive, tremendous Living
Presence, a Concrete Reality, the Consciousness of a sacred
vivifying Existence, filling all space and time and surround-

ing us on all sides particularly occupying
UK* cavity of
the heart. This process gradually leads us
io see the Self
in ones self as one sees one's self in a
l^okin^ {^lass and as,
according to the Rishis, Brahman cann-ol
be reached hy either
speech, the sensoriu'm or the eye-—
Kd'thop wished, VI» 5 and 12.
In passing, I may add that it is tilis process
that lias
been adumbrated by the Rishis that forms
the basis of
Dhyana Yoga of chapter VI of the
Bhagavadgita. Again the